

29
A *Acton. d. 8. 255.*
SERMON
PREACHED BE-
FORE THE KINGS
MAIESTIE *at White-Hall,*
the VII. of February, 1636.

By *Thomas Lawrence D. of Divinity, and*
Chaplain to His MAIESTIE in Ordinarie.

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PSAL. 84.

O how amiable are thy Tabernacles, O Lord of Hosts!

ESAY 8. 13, 14.

*Sanctifie the Lord of Hosts himselfe, and let him be your feare, and let him be your
deed; and he shall be for a Sanctuarie.*



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Joseph A *White*

SERMON
PREACHED BE-
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Feb. 7. MDCXXXVI.

EXODVS III. V.

*And he said, Draw not nigh hither, put off thy
shooes from off thy feet, for the place where
on thou standest is holy ground.*



Y Text is *Mandatum reverendi locum,*
quia sanctus est, saith Cajetan: A man-
date enioyning a reverentiall distance
unto the place, where typically God the
Sonne was represented, where literally
God Himselfe was present; either in his owne Per-
son, or by the mediation of an Angell: Holinesse
becommeth thy house for ever, saith David^b: so

^a Cajet. in loc. Di-
onysius Carthuf.
Cornel. & Lap. Ru-
pert. Hug. Vict.
Toftat.

^b Psal. 93. 5.

B

doth

c Ecclef. 5. 1.
d Gen. 28. 16.

e Pfal. 95. 6.

doth reverence, and lowlinesse too, keep thy foot therefore, when thou goest to the house of God, saith Salomon^c: for surely the Lord is in this place, though I knew it not, saith Iacob^d. God came indeed to him in a dreame, but if we dreame while we are here, he will not come so to us. O let us come, saith the Prophet^e, but let us fall downe too: he commands our faith, but loaths our incivility, and loves neither a distrustfull servant, nor a sawcy one. He is here indeed, and be not too ventrous, lest thou feel him: Draw not nigh hither, put off thy shoes, &c.

Where you may observe,

First, a distinction in consecrated places: some consecrated to such a height, some not consecrated so high; the presence of the Lord in all, but not the same degrees of his presence in all: for, although one be holy and the other, one is not so holy as the other. Put off thy shoes where thou art (*this* being an outward Ceremony of ordinary use in their devotions, through those Eastern parts, whereby they testified the inward humiliation of the mind: commanded Ioshuah^f in expresse terms elsewhere, and Moses here; and by the rules of equipollency, according to that exposition of the Rabbins *in the next book*, others besides: in continuall observation among the Priests^h of the Iewes, and from thence, perchance (as Procopiusⁱ and others tell us they used it) derived to the Gentiles: for why should any slave be more vile in the sight of his lord, than we in the presence of our God?) 'tis holy there: but come not hither though thy shoes be off, 'tis holier here: the greatest respects thou canst give, are little enough for the place where thou art; and too little for the place where I thus

f Josh. 5. 15.
g Pet. Cun. de rep.
Heb. 1. 2. c. 12.
Ainsw. in loc.
h Exod. 30. 19.
Corn. à Lap. in loc.
i So the Saracens.
Toftat. in loc.
Hence proverbially used, ἀνίστοις ποσὶν, &c. So others with Procop. in Exod. 3. Græci sacrificuli discalceati ad sacra com-
meabant.

thus am: thou maist not tread on that ground with thy *shoes on*, nor on this though thy *shoes be of*.

Secondly, The reason of this distinction: *no inherent essentiall preeminence*, flowing from the nature and position of the place; but a *relative^k accidental preeminence*, arising from a peculiar dispensation of his residence, and graces in the place. **G O D** was by his power and presence where *Moses* was, and he spake to him there; delivering his Commission in *this Chapter*, arming him with miracles to speed it in *the next*: and this was enough to *supererogate* a greater reverence to this place than another, because **G O D** was more present in this place than in another: thy shoes might become that, thy bare feet best suit with this; and yet draw not too nigh the bush for all that; for even this deportment is not low enough to come thither, because that infinitude is more presentiall there. The *Son of God* was here in an *allegory*: for *ignis in rubo Deus in carne^l*, say some of the Fathers: *the fire in the bush is God in the flesh*: and *ignis in rubo Deus in Virgine, the fire in the bush is God in the Virgine^m*, say others. And *the Son of God* was here *without an allegory*, either in his owne person according to many of the ancient: *I am come downe to deliver them*, saith this apparition at the *eighth Verse*: and none of the Persons came downe for our spirituall deliverance, whereof this temporall redemption of *Israel* out of *Egypt* was a Type, but he: *or by the deputation of an Angell*, as the most. For although *Cornelius à Lap.* will have us

^k Per solutionem calceamenti demonstrat sancti presentiam. Procop. in Exod. 3.

Solve calceamenta propter loci sanctitatem & Dei, sed unde terra illa sancta? quia deputata ad apparitionem illam, & mysterium, & colloca-tionem sanctam, & dationem legis. Dionys. Carthus. in loc. Hierusalē dicta sancta, quod in ea Templum, &c.

Bien in loc. Ut reverentiam exhiberet divinæ Majestati quæ in loco hoc præsentiam exhibebat, utq; magna animi veneratione ad percipiendū Dei accederet oraculū. Cornel. à Lap. in loc. Sanctified by the presence, and apparition of God. Ainsw. in loc. The meaning of that ceremony, Exod. 3. 5. Ios. 5. 15. was to shew reverence to the place where God did manifest his presence. Malon of Fast. c. 3.

^l Greg. moral. l. 18. c. 2. &c.

m Bern. Serm. de beat. Mar. in illud

Apocal. 12. Signum magnum apparuit. Theodoret. Nyssen. Orat. De Christi Nativitate. Quia communis est Theologorum cum S. Dionysio c. 4. Cœl. hierar. sententia, omnes Dei apparitiones in V. T. factas esse per Angelos. Cornel. à Lap. in loc.

o Multi Patres in omnibus apparitionibus V. T. representatum fuisse filium, *ibid.* *Iust.* *Cont. Tryph. Tert.* li. 2. *Cont. Mar.* *Hilar. lib. 4. de Trin.* *Ambros. de fid. Chrys. in Act. 7.* p *Corn. d Lap. ibid.* q *Exod. 3. 2.*
An Angell and the Lord, &c. v. l. 4. 6, 7, 11, 13, 14, 18.
An Angell, Act. 7. 30, 53.

r *Dead Skins the materials of those, to shew into Egypt he was to go, though he were sent thither to die.* *Ambros. in Luc. Brent. in Loc.* *The signe of giving up an interest, either of possessions by an ordinary transaction: Or of the marriage bed by divorce, Ruth. 4. 7. Deut. 25. 9. Venterum est consuetudo, ut si sponsum sponsa repudiare vellet, discalcearetur ille, & hoc esset signum repudii. Proinde Moses excalceari iubetur, ne ad ecclesiam, quæ in rubo significabatur, & quasi sponsus calceatus accederet - hoc Christo servabatur qui verus sponsus, cujus non sum dignus solvere corrigiam calcei.* *Rab. Maur. in Loc.* *Exuere calceos, id est, Sordes.* *Calvin. Gallas, &c. The guise of a penitent, 2 Sam. 15. 30. Ezek. 24. 17. Esay 20. 2, 4.*

grant him, out of *Dionysius the Areopagite*, that all apparitions of G O D in the *Old Testament* were by *Angels*; yet is he as willing to grant us out of others, that all those *Angels* ° were Proxies, and Deputies for C H R I S T. Which may bee the reason perchance, why the same vision, that is stiled an *Angell* in one verse of this Chapter, in all the rest is the L O R D; to shew, that, if this were not *that Angell of the covenant in the Prophet*, yet was it at least, *authoritate Deus*, though *obsequio Angelus*, as the *Iesuite* speaks; in the person of an *Angell*, the representation of G O D. *Approximation and neerenesse* was permitted there, *remoteness and distance* is required here. He might use adoration *in that place*, he must only use it *towards this*, because God was there more than ordinary, hee will have more respects than ordinary: thy shooes are too uncleane for that place, thy bare feet not cleane enough for this.

Thirdly, the illation upon this reason: A *proportionable adoration* to those *different degrees of consecration*: either in respect of the body, from the *literal sense*: adoration *in conjunction, with that place, in it; put off thy shooes there*: Adoration *in opposition to the other place, towards it; come not nigh here*. Or, in respect of the soule, from the *tropologicall*: put off thy shooes then out of a due respect unto me in the place where thou art: and, at this remove, in a more humble adoration, prostrate thy selfe to-

wards

wards the place where I am; and joyne thy heart with thy knee too: be that which thou doest, the messenger of what thou meanest; nor let thy body adore me, but in the company of thy minde, joyne soule and body in this Humiliation: 'tis holy *where thou hearest me speake*: but 'tis holier *from whence I speake*; that is too cleane for thy *Shoes*, and *this* for thy *feet*.

These are the measures of your patience, and this time: for the better spending whereof, that *holly God*, to whom all consecrated places are hallowed, instruct me rightly to put the difference betwixt holy and prophane, the neglect whereof made *God* so angry in *Ezekiel*^c, and you rightly to observe it: (Ezek. 22. 26.) which leades mee to the distinction of consecrated places, and my first generall.

I 'Tis observable, that in those solemne apparitions of *God*: to *Abraham*, upon Mount *Moriah*, where the *Passion of Christ* was represented in a Type: and to *Moses* upon Mount *Sina*, where the *Conception*^t of *Christ* was represented in a Type: and to *David* in the Threshing-floore of *Araunah*, where the *intercession of Christ* was represented in a Type: some of them being in that place, where the Temple was to be built, as^u that to *Abraham* and *David* upon *Moriah*: other, where the Tabernacle was commanded to be built, as that to *Moses* on *Sina*; there was a distinction of persons enjoyned, in respect of places; which, in some proportion, answered to the distinction of persons and places, in the Tabernacle and the Temple, *I and the Lad will goe yonder*, saith *Abraham*: I the Sacrificer, and the Lad the Sacrifice; the Court of the Priests:

^t According to that Hymne in the Church: Rubum quem viderat Moses incombustum, conservatam agnovimus virginitatem, Sancta Dei genetrix. Similiter Procop. in Exod. u Ioseph. Ant. l. 1. c. 14. l. 7. c. 14.

x Moses being not the first-borne, nor extraordinarily called then: Iosuah, though the first-borne, yet suspended altogether then, by the separation of Levi.

a Moses and Aaron among his Priests, Psal. 99. Exod. 40. where he is commanded to do the acts of consecration.

b Verse 21, 22, 24.

but abide you here, 'tis not for you to goe so farre; the Court of the people, Gen. 22. 5. Moses was a Type of our Redemption by Christ, delivering Israel out of Egypt: and Iosuah was a Type of our salvation by Christ, bringing Israel into Canaan (for the sonne of man was to effect both by the power of the Sonne of God) and yet put off thy shooes saith God to either; because neither x had power to execute the Priest-hood then: the place where ye stand is Holy, Moses before his consecration may be there: the place where I am is holier, Moses after his consecration, is scarce holy enough to be here; and as Moses understood his distance, so did Iosuah too, for he did so: in the fifth of that story, at the fifteenth verse: God afterwards designs Moses to the employment a of a Priest, that was before a ruler of the people; and to shew the neerenesse of his person, gives him a neerenesse of place: there is one stand for the Layty, another for the Clergy, and yet both without the Mount, in the 19. of Exodus. b Aaron with Nadab, Abihu, and the seventy Elders (all of them being Priests by inheritance, or destination) may ascend up the Mount, but not up so high upon the Mount, for Moses alone shall come neere the Lord: (into the Sanctuary they may come, they may not come into the Oracle,) in that very Chapter, after which a Mandate is given by God for the ordering of the Tabernacle, the foure and twentieth of this story, at the first and second verse. Lastly, David erects an Altar upon Moriah, being then the possession of Araunah, as formerly Abraham had done: consecrated it was by the sacrifices of both, and the apparitions of God to both, and in both represented the satisfaction

satisfaction and *mediation* of *Christ*; where he that provided for the building of the Temple, observes the same distance, which was observed in the *Tabernacle* and the *Temple*, the Altar built *neare* the place where the *Angell* stood, but not *in it*, 2 *Sam.* 24. 16, 18.

Nor was the direction *particular* in this behalfe, but universall and generall: a distinction of holinesse in their *persons*^c: a distinction of holinesse in their *garments*^d: a distinction of holinesse in their *sacrifices*^e: a distinction of holinesse in the *ornaments*^f: a distinction of holinesse in the *furniture of the Temple*: some *holy*; most *holy* others *g*. *Ger-shoms* charge holier than *Meraries*, and *Coaths* than *Ger-shoms*, and the charge of *Aarons* family than *either*^h. The whole *Camp* is holy, andⁱ therefore no unclean person must be in *this*: the *Tabernacle* holier than the *Camp*, and therefore the *Levites*^k alone must pitch round about *that*: the *Sanctuary* holier than the *Tabernacle*, and therefore the *Priests*^l onely must enter *there*; and into the *Tabernacle* without washing^m, but not into *this*: the *Oracle* holier than all, and therefore none must approach here, but *Aaron* himselfe, that is holiestⁿ of all, and that but *once a yeare* neither, and that not without lotions^o, and propitiatory vestments, and mysticall sprinklings, bloud in one hand to appease *God*, and a censer presenting a cloud of incense, as it were, to hide him from *God* in the other.

Nor did this distinction expire with the *Tabernacle*, but lived also in the *Temple*; for as *Moses* went by a patterne before, so did *Salomon*^q and *Ezra*^r after: which the *Iewes* were so carefull of, that

^c Exod. 29.

Leviticus 8.

Numb. 8.

^d Exod. 28. & 29.

^e Lev. c. 1. c. 2. c. 3.

^f Exod. c. 26. c. 27.

c. 35. c. 36. c. 37.

c. 38.

^g Exod. 30. 10, 19.

^h Numb. 3.

ⁱ Numb. 5.

^k Num. 1. 50. 51.

c. 4.

^l Levit. 21. 6.

^m Exod. 30. 20, 21.

ⁿ Numb. 17. 8.

Exod. 39. 30.

Num. 35. 28.

^o Heb. 9. 3, 7.

^p Heb. 8. 5.

^q 1 Paralip. 28. 6.

12, 19.

^r Ezra 2. 63.

Nehem. 7. 64, 65.

c. 8. 3.

f Ioseph. Antiq. l.
14. c. 8.

t I Mac 7. 41.

u Acts 6. 13.

x Acts 24. 12. c.

21, 28, 29.

a Acts 14. 13. c. 21
29.

b ἡ τῆς χαλεποτέ-
ραν ἡ γὰρ τῆς τὴν
νίκην, εἰ πρὸς ἀθε-
άτων ὁφδεῖν. Io-
seph. Antiq. l. 14.
c. 18.

c Antiq. l. 15. c. 14.
Women in the se-
cond court not per-
mitted the same
place with men. 1b.

d Mar. 23. 17, 19.

e So Comment. in
loc. Gualther Mar.
11. 15. Marlor.

Mat. 21. 12, 13.

f The same call it
there atrium, that
is, atrium populi,
or Salomons porch,
2 Paralip. 6. 13.

Acts 3. 11. into
this the people one-
ly resorted, and far-
ther than this wee
read not that our
Saviour came, be-
ing not of Levi, but
of Iuda, a Priest
after the order of
Melchisedech; not
after the order of
Aaron, for of Iuda
Moses spake no-

thing concerning the priesthood, Heb. 7. 14. Spelm. de non tem. Eccles. &c. Ioh. 2. 14.
Mat. 21. 13. Marlorat. in loc. h Ioh. 2. 15. Spelm. de non tem. Eccles. Mat. 21. 13.
Luk. 19. 46. Mar 11. 17. Esa. 56. 7. as the same and others collect thence.

that when Pompey to his own ruine, as it appeared by the sequele, invaded the Sanctuary, the natives^f more deplored the discovery, than the spoile there-
of: *Nicanor in the Macchabees*^t being punished by the God of Israel, S. Steven^u, and S. Paul^x in the Acts, accused by the people of Israel, (and their ac-
cusation had been just, had it been true^a) for not observing the distinction of those courts: and, in that warre against *Antigonus*, Herod protested, he had rather hazard his *kingdome*^b, than *this*; while the Temple was building at his owne expence, ne-
ver comming within those forbidden lists, but en-
trusting the charge with the *Priests*; and inscribing the sentence of death over the gates against those
aliens, that should break in within the ranges, as *Io-
sephus*^c relates, not observing thus an humble distance to the place.

And must Goa lose part of his honour from us, by sending his Sonne to us? or must there be lesse holinesse in the Church, where he was in truth and substance sacrificed by himselfe, than where he was sacrificed in a type or shadow; by *Aaron in the Tem-
ple*? Certainly no. Our Saviour tells us in the Gospell, the Temple is holier^d than the gold, and the Altar than the gift; and, by expulsi^g those exchangers and hucksters, though for the service^e thereof, beyond the very utmost borders^f of the San-
ctuary; and at no other times, than after his bap-
tisme, and before his passion^h, at the entrance, and ac-
complishment of our redemption; and, when those

legall sacrifices, theit doves^b and oxen were before ejected; and from *that place*, where the *Christian Church* was best represented, their *instructions*ⁱ and *customary devotions* being performed *here*, which were to last *after Christ*; their types, which were to expire *with Christ, within*; shewes, that this distinction should extend as farre as the benefit of his Passion or Baptisme did, and live as long as Oratory or Gospell. Wherefore as the Christians in after-ages distinguished their Oratories into an^k *Atrium*, or Church-yard, a *Sanctum*, or Church, a *Sanctum Sanctorum*, or Chancell: so did they conceive a greater opinion of sanctity in one of them, than in the other; and in one place of them, than in another, having an *altar here*, answerable to an *oracle, or ark, a mercy-seat there*; and, that it might appeare this discrimination was not *temporary*, but *continually*, pointed their Churches *Eastward*, and looking towards the *Temple*. Church-yards they thought prophaned by^l *sports*; but the Churches themselves even by their *feasts of*^m *charity*: the wholeⁿ circuit both *before*, and *after Christ*, was priviledged for *refuge*; but the inviolablest Sanctuary of all was that, which was *nearest to the*^o *holiest of all*: none out of the communion of the Church permitted to lie *there, without* P: and few in the communion of the Church admitted *here, within* P; any *consecrated* ground preferred^q for *interment* before that which was *not consecrated*; & that in a higher esteem, which^q was in a *higher degree of consecration*; and^q whether the holiness of the place avails the dead, and S. Aug answers him de cur. pro Mort. ad Paulin. c. 4. Augustines body translated from without the doore into the North porch of S. Peter & S. Paul, Bed. l. 2. c. 3. hist. Edelburg translated in like manner, l. 3. c. 8. B. Aydans bones translated to the Altar, c. 17. as also B. Cedda's. c. 23.

k Vid. Godw: Ant. l. 1. c. 1, &c.

l Aug. Serm. de temp. to. 10. 214.

All immodest behaviour prohibited here, Articl. 1634.

n. 52. Statut. Synodal. com. n. 36. apud Carranz. p. 646.

m 1 Cor. 11. 12.

Triclinium epularum, Hieron. in loc. Phot. Nomoc.

Tit 5. c. 2. Out of a Councell of Gangra and Carthage.

Artic. 1580. n. 61.

Art. 1634. 63. Can. 1571. n. 20. 88.

n Gothi Roma capta ad Ecclesiam confugientibus perecerunt. Cornel.

a Lap. in Numb. 25. 15. Phot. Nomoc. Tit. 5. c. 2. 25.

Tit. 8. c. 22. 26.

Tit. 8. c. 13. 27.

Tit. 8. c. 19 rep. 28

Tit. 8. c. 7. 32. Tit. 8. c. 12. rep. 1 Mac.

10. 83. c. 5. 43.

2 Mac. 4. 33.

o Exod. 21. 14.

1 Reg. 2. 28.

p Nullus laicus in Ecclesia sepelitur, nisi in communi coemiterio. Concil Tribur c. 17.

q Paulinus demands de cur. pro Mort.

that

r Cod. Can. Eccles.
univers. Can. 11,
12, 14, 26, 41, 44,
45. Iustell. not. p.
159, 166. ex Greg.
Thaumatourg. Ba.
fil. Harmenopul.
Schol. Græc. Har-
menopuli. Tertul.
Synes. Theoph. A-
lex.

f Lib. 5. cap. 18.

t To. 1. part. 1. p.
158, &c.

u S. Ambrose told
Theodosius being
in the Church,
ἐν τῇ ἐκκλησίᾳ
(intra cancellos,
saith the Interpre-
ter) ὅτι τὰ ἐξ ὧν
μόνοις ὄντιν ἡ ἐκ-
κλησία, τοῖς δὲ ἄλλοις
ἀπασιν ἀντιτετα-
γμένα. Theodo-
ret. l. 5. c. 18.

x Sand. relat. pag.
173.

a Phot. Nomoc.
tit. 3. c. 7. tit. 13. c.

27. Concil. Laod.
c. 19. Tolet 4. c. 17

b Phot. Nomoc.
tit. 2. c. 1, 2. tit. 3. c.
14.

c Mar 11. 16.

that in the highest, which was *nearest the Altar*. κλαίοντες and ἀκροάμενοι had *their stations*, ὑπο-
πίπτοντες and σιωπῶντες, had *theirs*: their *fideles* venturing
not ἐν τῇ ἐκκλησίᾳ, as *Theodore*^f; or κατὰ κείλους, as
some Councils in *Binius*^t speake; beyond those
railes or cancelli (whence the name of *Chauncell* was
derived) which distinguished the *nave*, or *body* of
the Church from the *Oracle*, or *Chauncell*. None
out of orders, no not *at the Communion*, came with-
in these (whence arose that distinction in the anci-
ent Church betwixt the *communion*^v of the *Clergy*,
and the *Laity*, being not different in *substance*, as an
ignorant *Romanist* urges for the restraint of the
Cup, but in *place*) nor all within orders, neither *with-*
in those regions beyond these (for the very ** Grecians*
themselves haue their Tables inclosed with great
mystery from the people, at this day,) the *inferiour*
degrees communicating *within the first*, the *higher*
alone within the second: in the *Chancell* the *rest*, the
Priests only^a at the *Altar*. So that, although they
carefully provided for a due respect to other parts
of their Churches, forbidding either to build *bon* or
neare them, to passe or carry *through* them, as our^c
Saviour also in the *Gospell* did; to prophane the for-
mer soile of *any Church* by secular uses, after, in a
more convenient site, they had built another, to
open shops and stalls *upon the doores and wals* of
God (for if he would not be troubled with the
noise of hammers, *while his Temple was building*,
he will not be troubled with the noise of hammers
about it, *when it is built*) yet was there a more aw-
full reverence commanded to *this part*, being bar-
red from the ordinary view, which made them so
passionately

passionately ^d complaine, when the outrages of those Pagan times brake in upon them, with the ^e *Bethshemites*, and discovered what they might not see: the same distinction being observed by the *Gentiles* besides: for they had their ^f *ἱερὰ ἱερά* and their *ἄδωτα*, their *ναὺς* and their *ῥοναὺς*, as appears by *their own* antiquities, and Historians: all the particulars whereof might be justified by severall authorities, wer't not for the *losing* of my Sermon in my quotations.

*Cursed be the man, saith the Councell of Gangra, that teacheth the contempt of the house of God. The curse is 1300 yeares old at least: and yet, 'tis to be feared, lives still, to condemne a distemper of zeale in our later times. For how have the same which aimed at a parity in Church-men, sided also for a parity in the Church; and, from a parity in the Church, risen to a parity of all places with the Church; that the Temple of God is the world, and to build is to confine him, as John Hus^h did? ye take too much upon you, seeing all persons are holy with the rebelsⁱ here; and to what purpose is this wast, seeing all places are holy, with the traitour^k there? ye are a royall Priesthood in Saint Peter^l, all Priests; and therefore a Priestly Kingdome in Moses^m, all Kings: no difference betwixt him that sacrificeth, and him that sacrificeth not; the pulpit, and the tables end; the belfrey, and the altar. And to shew they are *καταπλεόντες τὸν λόγον τοῦ Θεοῦ*, those that make merchandise of the Word of God in Saint Paulⁿ, have retailed their Divinity in some parts, by the strike and the scales, the peck and the pound, preferring ware-houses before Churches. What? despise ye the house of God, saith the Doctor^o of*

Neque hic rerum finis erat: nam & Sanctuatum ingressi sunt milites: quorum aliquos scimus nullis initiatos mysteriis, & viderunt omnia quæ intus erant: quin & sanctissimus Christi sanguis, sicut in tali tumultu contingit, in prædictorum militum vestes effusus est. Chrys. Epist. 1. Innocent. Rom. Episcopo.

^e 1 Sam. 6. 19.
^f Iul. Poll. l. 1. c. 1.
&c.

^g Cod. Can. Eccl. univers. p. 40. *ἐπὶ τῇ διδασκίᾳ τὸν οἶκον τοῦ Θεοῦ χτίζοντες τὸν ἑαυτοῦ, καὶ τοὺς ἐν αὐτῷ συναΐξουσιν, ἀνάθεμα ἔστω.*

Phot. Nomoc. tit. 5. c. 1. tit. 13. c. 33.

^h And anciently so the same. V. V. del. exercit. in Ignat. Ep. ad Magnes. c. 4. *Test. of the true Church. p. 130. &c.*

ⁱ Numb. 16. 3.

^k Mat. 26. 8.

^l 1 Pet. 2. 9.

^m Exo. 19. 6.

ⁿ 2 Cor. 2. 17.

^o 1 Cor. 11. 22.

the Gentiles? Some do, and some do not: but wherein have we despised it, say they? In that ye say, the table of the Lord is contemptible; saith the Prophet. Psalms of degrees we read of; because, 'tis said, they were sung upon those degrees or ascents unto the Temple; and as there were degrees without the Temple, so are there degrees within the Temple too: different respects due to places, for different degrees in the places; the neglect therefore of respects to the Table, was a contempt of the Table, Mal. 1. 7. But blessed be God, who, as formerly he bestowed Kings upon this land to raise his Churches, so hath he raised us Kings, to preserve his Churches: els, that curse on Israel, in Hoseah 1, had been ours perchance ere this: The thorne and the thistle had come upon our Altars; we might have met in caves and chambers stil, as the Primitive Christians somtimes did; for though we would allow the Lord heaven for his throne, we would scarce allow him earth enough for his footstool: and the Magistrate might have cause to enjoin the carriage of padles againe, even when we walk within the courts of God. Damascen^r tells us of a judgement upon the violaters of one Oratory by death: and Bede^r tells us of a judgement upon the violaters of another Oratory by fire. He is the Lords annointed, saith David, and therefore God forbid we should touch the King: and this is the Lords annointed^{} too; and therefore God forbid we should wrong the Church: for as a disrespect to the Chaire of State reflects upon the King, because he is represented there: so doth a disrespect to the Church reflect upon God, because he is there: the same God through every part therof, but not in the same manner through eve-*

p King Ethelbert
built S. Pauls in
London, & S. An-
drewes in Roche-
ster. Bed. hist. l. 1. c.
3. &c.

q Hos. 10. 1.
Lappa & tribulus
ascendisset super
aras.

r Deut. 23. 14.
1 De imag. Orat. 3.

t Hist. l. 4. c. 25.

* Vnction used in
Consecration.

Gen. 35. 14 c. 28.
18.

Exod. 40. 9.
Mitt. Fel. Octav.
&c.

ry part thereof. For as there are different degrees of *sanctity* in them, so is there a different dispensation of his *presence* in them too: which leads me to the reason of this distinction, and my second generall.

2. In every consecration there is *livery and seisin*, giving and taking possession; giving possession by *man*, and taking by *God*, and although man take not possession alwayes *immediately by himselfe*, but *mediately*, sometimes by a *proxe*: or, though, *immediately by himselfe*, he is not *personally* alwayes present, but for the most part onely *relatively* there: *God* alwayes takes possession *immediately by himselfe*, and is alwayes in an *especiall manner*, *personally* present, where hee takes possession too: the difference betwixt *ordinary* and *extraordinary* consecration; consecration by *donation from man*; and consecration by *assumption or reservation from God*; lying principally in *this*: that his presence *followes that*; but his presence *makes this*: there 'tis a *consequent*, and here an *antecedent* to consecration. For example: *God* appeares to *Iacob* at *Luz*, in the *eight and twentieth of Genesis*; 'twas there he saw the Angels ascending and descending, that thorow-fare betwixt earth and heaven, *Verse 12.* and thereupon, *surely the Lord is in this place*, saith he, *Verse 16.* What then? *how dreadful* is it therefore, seeing the *house of God* it must certainly be, where *God* certainly is, and *the Gate of Heaven*, from whence our prayers are carryed by the Angels into Heaven? *Verse 17.* Nor will hee ever esteeme it lesse, and therefore *anoyns* a Pillar where he intends an *Altar*, *Verse 18.* and as the *property* of the place is alter'd, so is the *name* too: 'twas *Luz* once, 'tis *Bethel* now,

Verse 19. and in this *house of God* shall his vows and devotions be performed *unto God*, the presence of *God in that place* inferred a consecration of *the place*, at the *last verse of that Chapter*. Nor was this the illation of *Jacob* onely here, but elsewhere of *God* himselfe : the *Lord* appeared by an *Angell* unto *David*, and the *Lord* commanded *David* by a *Prophet*, *goe, reare an Altar* there, 2 *Sam.* 24. 18. The *Lord* appeared by an *Angel* unto *Moses* in *Sina*, and neere *Iericho* unto *Iosuah* : the story of *Iosuah* assures us, *God* was in an especial manner present *there* : and the story of *Moses* assures us, *God* was in an especiall manner present *here*, inaccessible^u it was, both for the steepnesse, and the height, and *the fearefull residence of God* in the Mount. *Moses* was the ^x *first in those parts*, that ever invaded it, saith *Iosephus* ; and the people durst not doe so much, after hee had often^a done so : *afarre*^b off they are placed, and when they were *sanctified* too ; and yet even *here* they seeme *too neere*. *Moses's* adventure passeth not without a^c check, though afterwards he received the *Law*, and now an *embassy*, from hence ; and when he returns from *Ægypt*, his offence must be expiated by *sacrifice*. *God* tells him *the place is holy*, because *his presence made it holy* : for as the judgement seat is, where sits the *Iudge* ; so where the *Lord* is, there is an *Altar* and an *Oracle*.

ὑπὸ σιναιὸν ὑψη-
λότατον τῶν ἐκεῖ ὄ-
ρων πυργάνων, καὶ
διὰ τὴν ὑψοσύνην
τῆς μετέσθεν καὶ τῆς
κρημνῶν τὸ ἀποτο-
μον ἀνθρώποις ἔ-
μόνον ἐκ ἀνάβα-
τον, ὅτι ἐδὲ ὥρ-
θωαι μὴ δίχα πύ-
νης τῆς ὁφείας δυνά-
μειον, ἀλλὰ τῆ
διὰ τὸν λόγον, ἥ
ἐπὶ τὸν Θεόν, ἐν
αὐτῷ διατεῖσιν
φοβερὸν καὶ ἀποσ-
στον. Ioseph. An-
tiq. l. 3. c. 4. τὸ δὲ
ἔστιν ὑψηλότατον
τῶν ταύτη ὄρων,
ὡς νομαὶς αἰετον,
ἀγαθὴς φυσικῆς
πύας, καὶ διὰ τὸ δοξάν ἔχειν ἐνδιατεῖσιν αὐτῷ τὸν Θεόν, ἔχοντα ἐμνησθῆναι ὡς τερον, ἔχοντα
μῶντων ἐμβατεῖν εἰς αὐτὸ τῆς ποιμνίας. l. 2. c. 5. x φανὴν τῆς πύρας ἀφίενθαι, καὶ ὑπο-
μασι καλέσασθαι αὐτὸν καὶ ποιησάμενος λόγους, οἷς τότε δάσκει αὐτὸς τὸ μήσανθαι παρελθὲν
ὡς χωρεῖν, εἰς ὁ μὴδεις ἀνθρώπων ὡς τερον αἰετο, διὰ τὸ ἐπὶ Θεόν, ἐσήμαινε, καὶ σωθεῖ-
λεως τῆς φλογὸς πορρωτάτω χωρεῖν. Ibid. a Exod. 3. 1. c. 19. 3, 20, 24. b Exod. 20. 18.
c Ioseph. Ant. l. 2. c. 5. d ἐξαγαγόντα μέντοι τὸν ἑβραῖον ἐκ τῆς Αἰγύπτου, θυσιὰς ἐκέλευ-
σιν ἀφ' ὁμοίων εἰς ἐκείνον ἐκτελέσαι. Ibid.

And as the presence of *God* precedes consecration in those examples, so doth it follow in others. A place there was for *Adams* devotions and his families, which *Can*, as the usuall idiom of Scripture is, calls *the face of God*, according to the opinion of severall Divines; and which face *Abel* enjoyed, *God* testifying his presence, as *Theodotius*^f renders, by firing his sacrifice, *Gen.* 4. 5, 14. A *tabernacle* is erected for *Israel* in the wilderness, and the same *God*, which commanded it to be consecrated, took possession of it, as soone as it was consecrated, *Exo.* 40. 34. a *Temple* is erected for *Israel* in *Canaan*: *Solomon*^g implores *Gods* especiall mercies, and his especiall assistance, and his especiall presence to such as should performe their *Oraisons* in, or towards that place, at the consecration; and all these follow upon the consecration^h, *2 Chron.* 7. 1. Whether therefore it be ordinary, or extraordinary, wheresoever a consecration is, there *God* especially is, by a peculiar dispensation of his gracious and mercifull presence: so was he to *Abraham* and *Jacob* by his covenant and promise, so to *Moses* and *Iosuah* by his commission and assistance, so to that whole Nation by his immediate direction and audience, in the *Tabernacle* and the *Temple*.

And, as there was a greater communication of the divine presence in these places, than in others (whence that erectionⁱ of *Altars*, to continue his residence, where *God* appeared once; that praying of their living, and that placing of their dead^k, with their faces towards the *Temple*; that appellation of presence, or *shew bread*^l, that expression of the *Temple* by the face^m of *God*: of frequenting his Courts byⁿ comming before the Lord: those apparitions of *God*,

e *1 Chron.* 16. 29.

Ion. 1. 3.

Exod. 23. 17.

Walk. of sacril. &c.

f *ἐνεπύεσεν*. *Mar.* Sept.

g *2 Chron.* 6.

i *Reg.* 8. *ἵκετ' αὐτὸν*

καὶ μοίραζεν τινὰ τῶν

σὺ πνεύματι εἰς

τὸν νοδὸν σποικῆ-

σαι, ὡς αὐτὸν καὶ ὁ

τῷ γῆς ἡμῶν εἶδ' ὁ

κῆς. *Ioseph. Ant.* 1.

8. c. 2.

h *2 Chro.* 5. 13, 14

i *Reg.* 6. 13. c. 9. 3.

i *1 Reg.* 8. 38, 42,

44, 48.

2 *Chron.* 6. 25, 34.

Dan. 6. 10.

k *The Patriarchs*

lie *Hebron* lie

North and South,

and *Hebron* is

South from *Ierusa-*

lem. *Bed. hist.* 1. 5.

c. 18. &c.

l *The Sept. call*

them *ἄρτοι ἐνωμι-*

ας. *The Heb. face*

bread.

m *Esa.* 37. 14, 15.

c. 66. 23.

i *Sam.* 10. 25.

Exod. 23. 17.

12 To Abraham & David, Gen. 22.

2 Sam. 24. Ioseph.

Antiq. l. 7. c. 10. l.

1. c. 14. ἐφ' ὃ τὸ ἱε-
ρὸν Δαβίδης ὁ βα-
σιλεὺς ὕστερον ἰ-
δρύνεται.

ὁ λέγεται δὲ κατ'
ἐκείνον τὸν καιρὸν,

δοικοδομηθεὶς τὰ

ναῦ, τὰς μὲν ἡμέ-
ρας ἔχ' ὕμν, ἐν δὲ

ταῖς νυκτὶ χένεθ'.

τοῦ ὁμοῦτος, ὡς μὴ

κωλύσαι τὸ ἔργον.

Ioseph. Ant. l. 15.

c. 14.

ῤ μεταβαίνομεν ὁν-
τεῦθεν Ioseph. de

Bell. Iudaic. l. 7. c.

12.

q Exod. 40. 35 38.

Ezek. 43. 5. c. 44. 4.

r Ezek. 43. 7.

f Deut. 23. 14.

Esa. 37. 14, 15.

The Cherubins fa-
ces were inward.

2 Chron. 3. 14.

t Num. 10. 35, 36.

Psal. 122. 8. Psal.

76. 3. Psal. 87. 2.

1 Sam. 4. 7, 8.

This shall bee my

rest for ever.

u τὸ μὲν γὰρ αὐτῆς

τὸ μέρϑ τὸ ἐντὸς

τεσσάρων κόνων,

ἔτι τοῖς ἱεροῖσιν ἡ

ἀλάστον, ὡς ἔρανος

ἀν εἴη τῷ Θεῷ. οἱ

δὲ εἰκοσι πηχεῖς

ὡσπερ γῆ καὶ θάλασσα τοῖς ἱεροῖσιν μόνοις ἐμπέτραπτο.

Antiq. l. 3. c. 5. x 1 Sam. 4

22. a 1 Tim. 3. 15. b B. Montag. In voc. Saints. p. 153. sparsim. to the end of that

Treatise.

Treatise.

Godⁿ, where the Temple was to be built; that *serenity of the weather*, never raying in^o the day time, but in the night, as their historian relates, while the Temple was to be re-built; & that *departure of God*, by a voice in the Temple from God^p, before the finall destruction of it, under *Titus Vespasian*; so was there a greater communication of the same presence in some parts of those places, than in others: and therefore, though the glory of the Lord filled both the Tabernacle and the Temple, yet it filled not all alike: for wee reade of the place of his Throne^r, and of the soles of his feet: a place where he walkt^f, and a place where he sate^f; a place of his being, and a place of his rest^t, a Tent and a mansion^t house; that as the earth, in comparison of this, saith Iosephus^u, and this as the heaven, in comparison of that: the Lord of Israel indeed may bee elsewhere, but the glory of^x Israel is here: and, although God may there meet with Moses, here Moses shall bee sure to meet with God, Exod. 30. 16.

And as that distinction in holy places continued after Christ, so did the reason of that distinction too: the whole indeed is the house of God, so the Apostle calls^a it: because, although the Lord bee without these Walles, he is more within; as we are not presumed to be so much abroad, as at home: and therefore God is not only present *extraordinarily himselfe there*, as the decrees, the general opinion of Divines, with the formes of consecration shew: but, also, as a learned^b Prelate of this Land hath, out of the

ancient, collected to my hands, according to that representation of this truth, in *Jacobs Ladder*, he is present also, by his *Ministers and Angels*.

And yet, though the *Church* conceived him to be present in *all* parts of this house, it conceived him to be more present in *one* part of this house, than in *another*. Which was the reason; that, notwithstanding the distribution of the Sacrament might be in other parts, the *consecration was in one*; where our *Liturgy* also hath enjoined *the second service* to be read; and after *Childe-birth*, the presentation of thanksgivings, and oblations: and all this, in respect of that peculiar dispensation of his presence *in this division of the Church*; as within the *vayle*, in *that division of the Temple*; having an *Altar* here answerable to a *Mercy-seat* there: as also, in respect of that union betwixt *this place* and his *humane nature*, *that* and his *divine*: for, as I like not *Berengarius*^d that said, he is *sensually*; nor *Peter*^e *Martyr*, whom he that writes his life tels us he said, he is *carnally*, and *corporally* there: because I like Saint *Ambrose*^f, and *Lombard*^g, and *Bucer*^h, and *Roffensis*ⁱ, and *Harding*^k in this respect, who advise in this argument, forbearing the determination of the *manner*, to clothe our phantasies in *general*, and *indefinite expressions*: as I like not those that say he is *bodily* there, so I like not those that say

^c Rubric. before the Communion, and Churching.

^d Sensualiter. de consecrat. dist. 2. c.

^{2.} Ego Berengarius, which the glosse likes not.

^e Carnaliter & corporaliter. Vit. Pet. Mart. per Iosiam Simlerum præfix. Com. in Gen.

^f Quid quæris naturæ ordinem in Christi corpore, cum præter naturam sit ipse Dominus natus ex Virgine? *Ambros.*

^g Si quæris modum quo id fieri potest, respondeo, mysterium credi salubriter potest, investigari salubriter non potest.

Lomb. sent. 4. d. 1. 3. 2. He gives this rule, but in this argument observes it not, as he should. *h* His counsell to P. Martyr, ut in causa Cœnæ Dominicæ, obscuris quibusdam & ambigu- is dicendi formulis uteretur. Vit. P. Martyris per Ios. Simler. præfix. comment. in Genes. *i* De potestat. Pap. in temporalibus. Præfat. *k* Harding ibid. Salubriter credi potest, fideliter quæri non potest. Those at Oxford in their disputes with Cranmer, out of Damascen. and Lanfrank. Inell. vit p. 105. Which these were not so carefull to observe nei- ther, determining the modus too farre.



his

l The Armenians.
Brer. Ea. c. 24. and
some mentioned by
Theodoret. dial. 3.
qui carnis verita-
tem negantes, Eu-
charistiam respue-
bant, &c.

m Mat 26. 26.

Mark 24. 22.

Luke 22. 19.

John 6. 53.

n 1 Cor. 10. 16.

c. 11. 24.

o Eng. Liturg. Ar-
ticl. 28.

p Harmon. Con-
fess.

q Rossens. præfat.
cit. *ὑποστατικῶς*.

μακτός. Damas-
cen. de def. & de

imag. Concil. Eph.

Cod. Can. Ecclef.

ant. Rom. p. 100.

Zonar. in Can. Ap.

3, 4, 8, 9. 31. 19.

Concil. Laod. *ἱε-*

ρεῖ, φεικτὴ εἰρήνης,

καὶ Χριστὸς ὁ πάτερ.

ὑποστατικῶς, ἀγία, καὶ ἀπαρὰ, σῶμα καὶ αἷμα, ἐσφαγμένον καὶ Χριστός. Chrys. tom. 5. orat. 55.

τετραπέζα τοῦ ἀμύδου ἔχουσα. p. 566. 581. tom. 3. in 1 Cor. 10. orat. 24. ἡδὴκ. tot. The Altar

cloth scarlet. Objected 10 Peter, *ὅτι καὶ πάντες διαβόλαιον πορεύονται εἰς τὸν αἶμα καὶ τὸν ὄινον τῶν ἡμετέρων ἀ-*

πεινισμένων, πλὴν σωματικῶς καὶ χρωστικῶς. Conc. Constantinop. Gen.

5. sub Menna. act. 5

r Rossens. Præf. cit.

f Ap. Can. 3, 4, 5.
9. &c.

t Ap. Const. 1. 8.
c. 13. &c.

u Clem. Ep. 1 Cor.
p. 58, 53.

his body ^l is not there, because Christ ^m saith 'tis there; and S. Paul ⁿ saith 'tis there; and the Church of England ^o saith 'tis there; and the Church of God ever said 'tis there; and that truly, and substantially, and essentially, as the confessions of all the reformed Churches speak: and that not only by way of representation, or commemoration, and yet without either con ^r, sub, or trans, which the ancient Church said not: by a real, and neverthelesse, which the ancient Church said, a spiritual, and mysticall, and supernatural presentation, and exhibition. For why should our Saviour bid us take, what he would not have us receive? We must believe 'tis there, we must not know how 'tis there: our faith may see it, our sense cannot, 'tis a mystery, they all say; and 'twere no mystery, if 'twere knowne: his presence they determined, the manner of his presence they determined not: they said he is there, and they said the Lord knowes how. For why should we seeke him naturally in the Communion, whom naturally we cannot find in the wombe of the Virgin.

Which beliefe of theirs, concerning the verity of Christs being in the Sacrament, occasioned also those frequent expressions of that place and mystery amongst the Ancient, by the names of Sacrifice and Altar. So the Apostles usually in their Canons ^f, and those too, which are undoubtedly theirs: so the same in those constitutions ^t, which by many are thought to bee theirs. So Clement ^u, in his Epistle

to the *Corinthians*: so the Council of *Ancyra*^x, x Conc. Ancyra c. 1
 of *Neocæsarea*^a, of *Gangra*^b, of *Laodicea*^c, the 2, 4, 5, 6, 7, 8, 15, &c
Nicene^d and the *Trullan*^e Councils; so the *Nomo-* a Concil. Neocæ-
canon^f, the *Code of the universalls*, the *African*^h, the far. c. 9, 13, &c.
*ancient*ⁱ *Romane Church*. So as many of the *ancient*^k b Gō. Gang. c. 4, &c
 c Concil. Laod. c.

58, &c. d Concil. Nicen c. 5, 11, 13, 18, &c. e Concil. Trull. c. 3. f *Nomos. Pl. 0.*
 tit. 2. c. 3. c. 15. 7. tit. 12 c. 8 tit. 13 c. 17, &c. tit. 3. c. 1, 4, 8, 9. tit. 12. c. 6, 9. tit. 1. c. 14, 22,
 20. g Cod. Can. Eccles. univers. c. 84, 123, 148, &c. h Cod. Can. Eccles. African. c. 4, 8,
 7, 10, 11, 14, 37, 41, 70, 74, 103, &c. i Cod. Can. Eccles. antiq. Rom. p. 109, 375, 435,
 455, 439, 402, &c. k *Ignat. Ep. Smyrnenf. p. 168. Θεοσφέρειν, καὶ δυσίαυ Θεοκομίζειν.*
p. Ephes. p. 218. ἐν τῷ δυσιασμένῳ Θεῷ. Ep. Tarf. p. 27. δυσιασμένον Θεῷ. At the first
planting of the Faith in this Land Altars built of stone. Bed. hist. l. 1. c. 30. l. 2. c. 14. Chryf.
writing against the Gentiles, useth the largeness of Christs kingdome, for an argument to
convince them, on that of our Saviour Mat. 16. Super hanc petram ædificabo ecclesiam me-
am. Orat. 61. Quod Christus sit Deus, contra Iudæos & Gentiles, tom. 6. p. 634. ἐν νό-
σῳ ἡλίκον ὄντι, ὅτι ὑφ' ἡλίου, κειμήλιον ἅπαντων ἐκκλησιῶν ἐν χρόνῳ βραχέι τοσούτων ἐμπλήσται,
καὶ ἐδὴν μεταδεῖναι τοσαῦτα— καὶ βωμὸς καὶ ξόανα καὶ τελεταί, καὶ ταὶ ἐναγῆς ἐορταί, καὶ
ἄλλα θάρσον κτίσαν, ὡς περ καὶ πνόν πνα ἀφανίσαι, καὶ πανταχῶς δυσιασμένα ἀναστήσαι ἐν τῇ Ρω-
μαίων χώρᾳ, ἐν τῇ Περωσῶν, ἐν τῇ Σκυθῶν, ἐν τῇ Μαυρῶν, ἐν τῇ Ἰνδῶν. τί λέγω; ὡς ὅτι οἱ κει-
μήλιον ἔσται καὶ ἡμῶς, καὶ ὡς αἱ Βρεταννικαὶ νῆσοι, αἱ τῇ θαλάττης ἐκτὸς κειμήλια ταύτης, καὶ ἐν
αὐτῇ ἔσται τὰ ὡκεανῶν, τῇ δυνάμει τῷ ῥήματος ἡδονῆς, καὶ ὡς καὶ ἐκκλησίαι καὶ δυσιασμένα πε-
τήσονται. Divinis reconciliari altaribus. Lomb. Sent. 4. d. 20. a. 6. Bed l. 1. c. 15, 29, 27, 30. l. 2. c. 1
3, 20. l. 3. c. 2. l. 4. c. 2. l. 5. c. 20, 21. 17, 18. The high Altar. l. 5. c. 11. πῆξις δυσιασμένων. Phot. No-
mos. tit. 13. 17. The Donatists enemies to Altars Optat. l. 1. Aug. to. 10. hom. 50. Ad hoc Altare
quod nunc in Ecclesia est in terra positum, terrenis oculis expositum, ad mysteriorum signa-
cula celebranda, multi etiam scelerati possunt accedere: ad illud autem Altare, quod præcur-
for pro nobis introivit Iesus, nullus eorum accedere poterit. Lutherani non horrent altaris,
oblationisq; nomen. pelarg. Thes. de fract. panis Euchar. p. 66, 69. Massaliani sive Euchetæ
Templorum, & Ararum ad ecere contempnū. Damasc. de hæres. hujus sacrificij caro & san-
guis, ante adventum Christi per victimas similitudinum permittebatur— Aug de Civ. Dei.
l. 17. c. 20. Habemus & Altare, Heb. 13. of this. Answer to Cardinall Perons reply p. 6, 7. by
the Bishop of Winchester. And therefore the name of Priest as usuall. Cod. Can. Eccles. Rom.
Can. Ap. c. 5. 7. 9. 47. Proleg. in 4. univers. Concil. Concil. Ancyra c. 1. Concil. Antioch.
c. 1. 17, 19. Concil. Laod. c. 3, 5, 13, 19, 42, 54, 55, 101, 102, 103, 111. Concil. Chalced.
c. 26. p. 133. Conc. Sard. c. 11, 13. Concil. Carthag. c. 3, 15, 24, 6, 14, 20, 22, 31, 48, 53, 64
Ejuidem Cod. p. 369, 371, 376, 379, 388, 389, 391, 394, 395, 396, 397, 400, 425, 401, 415, 418, 421, 423, 424,
435, 434, 435, 437, 440, 449, 463, 464, 477, 478, 479, 480, 482, 483, 484, 485, 490, 491, 492, 493, 498, 499,
500, 503, 505, 511, 512, 513, 522, 539, 540, 544, 547, 549, 552, 556, 558, 570, 571, 573, 574, 579, 580, 581
180, 181, 208, 210, 230, 278, 314, 315, 244, 348, 357, 363, 316, 318, 319, 321, 325, 330, 332, 336, 338, 440, 441
342, 343, 367, 368, &c. And the same are as numerous in the rest, as these. In the forme of
prayer for diverting Gods visitation, Edit. 1625. p. 3, 4, 30, 31, 56, 57, 58, 59, 70, 71, 72, 79.
Articl. Edit. 1580. 17, 23, 24. Articl. Edit. 1634. 4, 5. The form of prayer for diverting
Gods visitation, in the yeare of our Lord, 1636. And in as many places as the other.
Chryl. Liturgie, with the other, know no other expression for such, but ἱερεῖς; and those
have read none of the ancient, that have not read this.

1 Apolog. pro Ignat. c. 4. Exercit. in Epist. ad Magnes. c. 4. Exercit. in Ep. ad Philadelph. c. 18. He strives to corrupt Epist. Ephef. by foisting in θ' οὐρανὸν for οὐρανόν. Mar. & not. crit. p. 140.

m Chryf. shewes all benefits and mercies to be dispensed to us from the death of Christ, which is represented there. In 1 Cor. 10. Hom. 24. Ethic.

n Damascen. de fid. Orthod. l. 4. c. 16. de imag. & c. & def. Bed. Eccles. hist. Chryf. tom. 6. Orat. 61. Quod Christus Deus, contra Iudæos & Gentiles. p. 631, 632.

Damasc. de imag. Orat. 1. p. 705, 706, 707, 721, 722, 723, 724.

o Mar. 6. 56.

p Ioh. 9. 6.

q Exod. 7. & 14.

r 2 Reg. 2.

s 2 Reg. 13. 20.

t Acts 19. 12.

u Acts 5. 15.

as I have read; wherein, as farre as I have perused, I believe a man may safely *vie* places, and in many allow *twenty for one*. And so Ignatius in severall Epistles: which makes me the more wonder, *Vedelius* ¹ should have the face to deny the use of these words with any of the *Primitive times*, unlesse his exercitations were *ready*, before his Author was *read*.

And were there no other reason to warrant the especiall dispensation of his favour and presence, in this place, *besides this*; I see no reason any should stick at *this*: seeing 'tis just that place should have a pre-eminence *above the rest*, from which ^m vertue, and efficacy is derived *to the rest*: for the Word which we preach is not operative, but through the merit of *that sacrifice*: nor those streames of regeneration pure and cleane, any thing *regenerative* at all, unlesse *first* bathed and washed in his *bloud*. Nor can any say, this grace of his extraordinary residence, and assistance or operation which we presume here, is greater than *Ecclesiasticall Writers* ordinarily ascribe to those parts our *Saviour* in his Humanity conversed *principally* in, to those things he *used*, or were *used against* ⁿ him: no more than his *garment* had, in Saint *Marke*^o; or his *spittle*, in Saint *Iohn*^p; no more than the *rod of Moses* in *Exodus*^q; the *mantle of* ^r *Elijah*, or the *bones of* ^t *Elisha* in the *Kings*: no more than the *handkerchiefe* of Saint *Paul* in the 19. ^u of the *Acts*, or in the 5. *the shadow of Saint Peter*.

I need not range for an Application, because the *Lord* hath brought it to my hands. Many people shall say, come, let us goe up to the mountaine of the *Lord*,

Lord, to the house of the God of Iacob, and he will teach us his wayes, and we will walke in his paths; for out of Sion shall the Law of the Lord goe forth, and the word of the Lord from Ierusalem. A prophecie it is of the Church: and it is in our power to fulfill this prophecie, by our comming to the Church: many people shall say; (and ô that many people may ever say so) come, let us go from strength to strength, as David^o speaks; that is, *de acie in aciem*, say interpreters^o: from the violence, and assault of one holy assembly to another. Let our *hallelujahs* be sent up like the roaring of the Sea, and our *Amens* like a clap of thunder, as Saint Hierom relates of the Primitive Christians: for thus is the Church an army with banners in the Canticles, and no way but thus. Let us not only invade God by our single devotions, but by our united cries beleager and besiege him. 'Tis the mountaine of the Lord, because he builds on a Rock that layes his foundation here; and, he that doth not, builds on the sand, and 'tis the house of the Lord, whom we shall find no where, if not here; because to pray, in Gods language, is to meet with God; and he that pretends businesse to keep himselfe from hence, & saith something is more necessary than he, he will teach us his wayes here, and he will give us grace to walk in his wayes here too: because he that comes not willingly to Church, must go unwillingly to hell; saith that fearefull proverbe in Bede, which he warrants by as fearefull an example. There is a balme justified by some*, which cures at any distance; but this balme of Gilead doth not: it must be applied to the wound, not to the sword; nor can a Sermon have any influence on such

o Ab acie in aciem. *Iun. & Trem.* de bande en bande. *Fre. Bib.* ἐκ δυνάμεως εἰς δυνάμιν. *Sept. Sen.* de virtute in virtutem. *Vulz.* id est, à coetu uno sacro ad alterum, ad exercendum publicè totum Dei cultum. Metaphora à re militari. *Iun. & Trem.* in loc.

p Iob 20. 15.

Sept. Sen.

q τί γὰρ αὐτῆς κατηρείας ἡμῶν αὐτῶν χεῖρον, ὅταν ᾖ τὸ θεῶν παρρησιάζων ἔτερον ἀνθρώπων καὶ ἰσχυρότερον ὡμῶν τῶν φαίνοντα. *Chrys.* 10. 5. orat. 13. p. 72.

r Bed hist. l. 5. c. 15.

* Goclen, &c.

(*Magh. 2. 2. 8.*)

2 Cor. 5. 20.
u Mal. 2. 7.

as are not *there*. The wedding is prepared, goe ye therefore into the high-ways, and bid to the wedding, goe not into their *Chambers*, but unto their *ways*, where men are to be, not where they are not to be at such times; bid those ye find *there*, but bid not those ye find *not there*, saith our Saviour^c in the Gospell. For, as when we receive summons from our Superiours, the messenger seeks us not in idling places, pursues us not into the fields, comes not to our sports to warne us, but to our houses, there reads his message, as if we *were there*, because we *should be there*, and then, without any further enquiry, departs, fastning the Script upon our doores. In like manner, the Priests are Gods Ambassadors, saith Saint Paul^t: they are his messengers, saith Malachi^v: God supposeth every man at home, and so do they; because at all consecrated houres, they are presumed to have no houses, but such. Out of Sion shall the Law of the LORD goe forth, and the word of the LORD from Ierusalem: from Sion in Ierusalem; but not from Ierusalem without Sion: from his Temple where he especially is, but not so out of his Temple, where he so especially is not, *Esa 2. 3.*

ⲁⲓⲥ ⲧⲟⲩ ⲡⲁⲛⲟⲩ ⲉⲃⲉ
ⲥⲟⲩⲡⲉⲧⲉⲧⲉ. Ignat.
Epist. Magnes. Ar-
nob. cont. Gent. l. 6.
Minut. Octav. vid.
Vedel. in Ep. Mag-
nes. c. 4.
Rev. 12. 6.

We find no stately Churches in the first ages after Christ, meaner Oratories we find: no such^x Altars as the Heathens had, had the Christians: nor no such Temples then. The Woman was in the Wildernesse, in those Pagan times, and who looks for state, or costlinesse *there*? Had those happy foules been blest with such, as we, by the gracious wisdom of a Religious Prince, and the carefull devotion of those Governours under him, enjoy: the ebbe would not have

have beene formerly *slow*, when the Organ was *so high* : *Canonicall houres* had beene *more canonically* kept ; nor would those seats have beene so lanke at prayer , whose originall and fundamentall businesse is nothing but to pray , their *midnights* would have more filled such , than our *noones*. *What shall be the signe, that I shall goe up to the house of the Lord* , saith *Hezekiah*^a ? *Shall the shadow goe forward ten degrees , or goe backward* , saith *Esaiah* ? *The Sunne* is too fleet for our zeale already , our Religion is too long divided betwixt the combe and the glasse , to pray at *that rate* : and therefore , if the Sun go forward , 'tis a signe we shall not go up ; bid the Sun go backward , and *then* perchance we may . The *Pelagians* said , there is no sin but by *imitation* : but , if *this* had ruled us , *that* had not beene : for I would all of us failed by *this Card* , and all our light were borrowed from *this Sunne* : *Whom remember , O my God* ,^b *concerning this , and wipe not out the good deeds that he hath done for the house of my God , and for the offices thereof : blessed are they that dwell in thy house* , saith *David* , and therefore blessed be he . God loves an *early* devotion , and an *humble* too : *We will come* , saith the *Psalmist* , and *we will fall low besides* : for , as we may appeare in a Court ; and yet , by the *omission* of our service , may be judged not to be *there* : so if we neglect our homage , we are *absent* , though we are *here* : by which I am conveyed to the illation upon this reason , and my last generall .

22 Reg. 20. 8, 9.

b Nehem. 13. 14.

3 The assumption flowes so naturally from the *postulata* or *lemmata* , that I might conclude as *Mathematicians* use ; with a *constat quod erat demonstrandum* ;

c Gen. 23.7.
 d Gen. 24.26.
 e Gen. 33.3, 6, 7.
 f Gen. 41.45. c. 37.
 8, 9, 10. c. 42. 6. c.
 43. 27, 29. c. 50. 18
 g Gen. 49.9.
 h Exod. 18.7.
 i Ruth. 2.10.
 k Iudith 10.20.
 l I Reg. 2.19.
 m 2 Reg. 2.15. c. I.
 13.
 n I Sam. 28.14.
 o Dan. 2.46.
 p I Sam. 24.10.
 q 2 Sam. 24.20.
 r Paralip. 21.21.
 s I Sam. 25.24, 41
 t 2 Sam. 1.2.
 u 2 Sam. 9.6, 8.
 v 2 Sam. 14.4.
 x 2 Sam. 14.24.
 a 2 Sam. 19.18.
 b 2 Sam. 18.2.
 c 2 Sam. 18.28.
 d I Reg. 1.16. 31.
 e I Reg. 1.23.
 f I Reg. 1.53.
 g The lowliness of
 the Sultans homage
 to the Caliph of
 Egypt. Guil. Tyr.
 the violation of
 Theodos. statues,
 how dangerous.
 Chrysost. ἀνδραγαθ.
 Congeyes performed
 to Iulians. Naz.
 Ἰννεστ. ἡ ἡ μὴ ἀ-
 λερῆς παῖς, καὶ
 ἀειρήνηται, βα-
 σιλικὸν δὲ ἡρώ-
 μων ἐνδυμα π-
 μαται. Damasc.
 orth. fid. l. 4. c. 3.

dum; wer't not my resolution to prescribe for the
 one, as well as for the other; that, as the *Church of*
England assumes the same premisses, so doth she in-
 ferre the same conclusion the Church of God hath
 ever done before. A different holinesse confest there
 is of places: and 'tis confest too, this ariseth from a
 different presence of God in places: and there must
 follow therefore, as by the learned 'tis confest be-
 sides, a different respect towards those places: else
 were there not a suitableness betwixt honour and
 merit, which naturall justice requires; nor should
 we weigh out our distances so evenly to God, as
 we doe to man: as the King shines more or lesse up-
 on men, we more or lesse regard them, and measure
 out a different rate of honour or worship, according
 to that different proportion of either which he be-
 stowes. We reade of civill respects from *Abra-*
ham^c to *Ephron*, from his servant^d to him, from *Ia-*
cob to *Esau*^e, from the *Egyptians*^f to *Ioseph*, from
Ioseph ^g to *Iacob*, from *Moses*^h to *Iethro*, from
*Ruth*ⁱ to *Boaz*, from *Iudith* to *Holofernes*^k, from
Solomon^l to *Bathsheba*, from *Ahazias*^m Ambassa-
 dor to *Elijah*, from *Saul* to *Samuel*ⁿ, from *Nebu-*
cadnezzer^o to *Daniel*. And we reade of loyall re-
 spects from *David*^p to *Saul*; from *Araunah*^q, and
Abigail^r, and the *Amalekites*^s, and *Mephibosheth*^t,
 and the Woman^u of *Tecoa*, and *Ioab*^x, and *Shi-*
mei^a, and *Chusi*^b, and *Ahimaaz*^c, and *Bathsheba*^d,
 and *Nathan*^e, to *David*, and from *Adoniah*^f to *So-*
lomon; nor to their persons alone, but to their pour-
 traitures^g, their robes, their armes royall, their chaires
 of State, their Chambers of Presence, because as the
 King is represented in his Nobles, so God is in the
 King.

King. And we read of *reverentiall respects* to the *Tabernacle*, and ^h the *Temple*, and the *Crosse*, and the *Gospels of CHRIST*: for as *persons* and *things* have ever beene in a *Religious* or *civill* esteeme, so have *Religious* and *civill* persons ever esteemed them: and one *Starre* differeth from another no more in *height*, than in *glory*. Nor is all this to insinuate the derivation of *Gods* honour upon any *besides God* (*God* divert that *damnable Idolatry* as far from me, as hee hath done from the *Church of God*) *σέβω δέ, σέβω δέ, ἔχ' ὡς θεόν*, saith *Damascen*ⁱ. Some have a *civill* respect, others a *Religious* *, but the *Lord* only a *divine*: for, as the infinitude of his nature cannot be comprehended under the same kinde of *being*, so neither can it be comprehended under the same kinde of *worship* with a creature: but only to shew, by what *naturall and rationall proportions*, the *Church* rose by way of *supereminency*, as the *Schooles* speake, from a *relative* respect of *divine things*, to an *absolute* respect of the *divine Essence*; and from a just valuation of *Man*, to a right estimate of *God*. We seldome finde adoration under the *Law* (the strictest time against superstition of any) without *prostration of the body*, and *inclination* too: so did *Lot*^k; so did *Abraham*^l; so did his

h πάντα τὰ Θεῷ ἀνακεκμημένα προσκυνοῦμεν, αὐτῷ τὸ σέβειν, προσάγομεν. *Damascen.* orth. fid. l. 4. c. 12, 16. Orat. 1. de imag. Orat. 2. de imag. Orat. 3. de imag. in 24. severall places at least of those orations. διὰ τὴν προσκύνησιν τὴν πρώτην τὴν κορυφαίαν τῆς ἁποστόλων πέτρης ἀλύσεως. In *Mich. Comnenus* Calend. phot. Nomoc. tit. 7. c. 1. Concil 7 Gen. Nicen. phot. de synod. Num. 22. 31. Bed. hist. l. 1. c. 18, 29, 30. l. 3. c. 6, 9, 10, 11, 12, 13, 17, 29. l. 4. c. 10, 30. Phot. Nomoc. tit. 8. cap. 1. tit. 7. cap. 1. tit. 9. c. 27. tit. 13. c. 23. *Damasc.* de dormit. Dei genetricis. Ser. 2. & Ser. 1. cir. fin. in inventione capitis Præcursoris. pag.

608. Confess. p. 675. ἀποστρέφει τὸ ὄμμα αὐτοῦ ἐπὶ τὰ ἁγία, ζῶντων, φαλόγων, ἐναγέλιον, ἱερεῶν, and that ἐν τῷ ὑποκλίνειν τὴν κεφαλὴν. *Chrys.* Liturg. vid. cæteras *Græcorum* Liturgias. i *Damascen.* Orat. 1. de imag. * Τίς πρὸς τὴν ἱερὰν ἐν τῇ ἁγίᾳ, *Damascen.* Orat. 2. de imag. & προσκύνησις, &c. Ibid. A reverence to the place where *God* did manifest his presence. *Mason.* of fast. c. 3. p. 22. Reverentia vel honor religiosus — debetur omnibus ijs quæ propriè spectant ad cultum — And 'tis religious too, not only quia imperatur à religione, but also because fundamentum habet in relatione rei aut personæ alicujus ad religionem, & cultum sacrum. Ames de Conscient. l. 4. c. 31. §. 1. Honor ille qui Deo debetur, non potest ipsi debito modo exhiberi, nisi cum singulari reverentia tractentur ejus instrumenta; propter arctam illam connexionem & relationem, quæ inter actum aliquem, & instrumenta actus intercedit. §. 2. k Gen. 19. 1. l Gen. 18. 2.

that

that forced prostration also of *Dagon*, before the *Arke in Samuel*ⁱ; and that constant performance of *Israels obeysance in the Wildernesse*^k towards the *Mount*, and the *Tabernacle*, the *fire*, and the *cloud*, the *Oracle* and the *Altar*.

Nor was this guise of their devotion recorded only as a *Practice* under the *Law*; but as a *prediction* concerning the *Gospel*: so the *Prophets*, and more especially that *Evangelist*^l amongst the *Prophets*: *The glory of Lebanon shall come unto thee, the firre-tree, the Pine-tree, and the Boxe together, to beautifie the place of my Sanctuary, and I will make the place of my feet glorious. The sonnes also of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall bow themselves downe at the soles of thy feet, and they shall call thee the City of the Lord, the Zion of the holy one of Israel. A place of glory it shall be, because it is my Sanctuary; and a place of humility, because I am in my Sanctuary; a place of beauty, and yet a place of bowing and bending too, Esay 60.13,14.*

The converted *Gentile falling downe in the Church will worship*, faith *S. Paul*^m: and the converted *Jewes falling downe* did worship, say the *Evangelists*ⁿ: and the departed soules, *falling downe*, shall worship, faith the *Apocalypse*^o. The first before an *invisible*, the rest before a *visible* presence of *God*. For the foundation of this homage is not grounded upon the *visib. lity* of it, but the *truth*: whether hee bee *seene* or *not seene*, where he *thus* is, he is thus to be served: as he that *sees not*, is not lesse neglectfull in the omission of his observance, if he *know* the *King* is there, than he that sees his

i *Dagon found in Azotus* *ἐν τῷ ποροκυνεῖν* *ἡ τῆς κυβωτῶν στήλη* *καί μνησιν. Joseph. Antiq. l. 6. c. 1.*
 i Sam. 5. 4.
 k Exod. 4. 31. c. 11.
 8. c. 12. 28. c. 20. 5.
 c. 23. 24. c. 24. 1. c.
 33. 10. c. 34. 8. 14.
 Numb. 16. 4. 22.
 45. c. 20. 6.
 2 Reg. 18. 22.
 i Paralip. 16. 29.
 l Esa. 17. 7, 8.
 c. 66. 23.

m i Cor. 14. 25.
 n Luc. 15. 19. c. 5.
 12
 Ioh. 9. 38.
 Acts 10. 25.
 o Apoc. 3. 9. c. 4.
 10. c. 5. 14. c. 7. 11.
 c. 11. 1. 16. c. 15. 4.

presence, and observes it not: a *Bartimæus* that cannot discern, than a *Mordecai* that out-faces him.

And in this believe, as the Primitive Christians used prostration to God at their *Eucharisticall* devotions; so did they, at their *ordinary* too. For that *sawcinesse* and *familiarity* of faith was not in fashion then, which brings men to Church without joynts, and sends them from Church without hearts; as if they onely came to *keep company*, and to sit with God. We find *προσκυνήσεως*, a kind of worship at the Communion, in *Cyrill* P of *Ierusalem*: and *προσκύνησιν*, a downe right worship in *Eusebius* ^q *Emissenus*, *Theodoret* ^r, *Augustine* ^s, and *Chrysostome* ^t. We finde the neglect of the respect condemned in the *Begardi* and *Beguina*, at a generall councill in *Vienna* ^u: because 'tis *προσκυνητή κοινωνία*, it deserves this respect in the *Nomocanon* ^x of *Photius*. For our addresse must be with dread and horror, *μὴ φοβίης, καὶ εὐλαβείας, καὶ φόβου, καὶ φόβου*, faith that *Rhetoricall Bishop* ^a. Because he shall depart hence, without joy, that comes hither without feare. More yet, we have *πρὸς τὴν θυσιασθείαν*, an honour due to the Altar, in *Ignatius* ^b, and *ad geniculari aris*, a kneeling to Altars, in *Tertullian* ^c; and *προσκύνησιν τῇ θυσιασθείᾳ* ^d, adoration of the Altar, in that generall Councill of *Constantinople* under *Menna*: and *reverentiam alt-*

p *Cyrill*. *Catech.* 5.
q *Exaltata mente*
adora corpus Dei
tui. cit. per *Iuel.*
conc. ad *Paul.* cruc.
vit. per *Humphred.*
r *προσκυνεῖται*. di-
al. 2.

f *Nemo* carnem
illam manducat,
nisi prius adorave-
rit. *Aug.* in *Psal.* 98
τὸ τοῦτο τὸ σῶμα —
καὶ ἄνδρες ἀσεβεῖς καὶ
καρβαροὶ καὶ πατρι-
σταί, καὶ οἱ δικαίαν ἀ-
φέντες, καὶ οὐδὲν
ἐσείλαστο μακράν,
καὶ ἐλθόντες μὴ
φόβου καὶ φόβου
πολλῆ προσκυνη-
σαν, μιμησώμεθα
τοῖνυν καὶ ἡμεῖς οἱ
βαρβαροὶ ἡμεῖς οἱ
πρὸς τῶν πολλῶν
ταῖς. *Chrysost.* in
1 *Cor.* hom. 24.
Ethic.

u *Apud Carranz.* *Sum. Concil.* 16. p. 435. *Odon. Paris.* *Statut. Synod.* ibid. p. 639. x οἱ ἀ-
ρεπτοὶ προσκυνητῆς ὁλῶς κοινωνίας μὴ τολμάτωσαν ἀπὸ τοῦ. *Phot.* *Nomoc.* tit. 2. c. 2. schol.
a *Chrys.* 1 *Cor.* 10. hom. 20. *Ethic.* b τιμᾶτε τὰς ἐν σεμνότητι χήρας ὡς θυσιασθείον θεῶν.
Ignat. *Ep. Tarf.* c A part of penance *Presbyteris ad volvi, aris ad geniculari, omnibus*
fratribus legationes deprecationis suæ injungere. *Tertull.* de poenit. d μακροθυμῶσατε
ἀδελφοί, ἵνα ᾤτερον προσκυνήσωμεν τὸ ἅγιον θυσιασθείον. *Patriarcha* commotæ plebi.
Act. 5.

ribus exhibendam, a reverence to Altars, in the Synodals of Odo^c. We have ἱερεὺς ἀσπασμὸν τραπέζης, a salutation of the Table in Dionysius^t, and ζωοποιὸς σέβας τραπέζης, a Veneration of the Table in Damascen^g. We have σεπτὸν θυσιασθεῖς τὴν ἀλκυρίδα, the Scarlet of the venerable Altar, in one Councell^h; and divina altaria, the divine Altars in anotherⁱ. We meete with κλίνειν τὰς κεφαλὰς, a bowing of the head, in that donation fathered upon Constantine^k: and ῥίπτειν ἐπὶ τῆς γῆς, an exaltation of the soule, through the humiliation of the body, out of an awfull reverence toward that place, in the life of Mary^l the Egyptian. Wee meete with Theodosius cleaving to the dust, in Theodoret^m; and the Grecians treble prostration, from their Liturgiesⁿ, and such as have been among them; and Gorgonias falling before it, in her sickness, as to a common Physitian, which resided there, in Nazianzene^o: which was the onely reason of that fearefull judgement, upon a disrespect of this place, in the story^p of the Church before: and may be one reason of that generall custome of praying Eastward^q, which continues in so many places, unto this day.

^k Constantine bestowed those priviledges on Rome——καὶ ἐκεῖ τὰ ἔθνη ἵνα κλίνωσι τὰς κεφαλὰς αὐτῶν. Constant. Donat. apud Schol. in Phot. Nomoc. tit. 8. c. 1. ἡ ῥίψασα τοῖνον ἐμαυτὴν ἐπὶ τῇ γῆς, καὶ τὸ ἅγιον ἐκείνο προσκυνήσασα ἔδαφος. vit. Mar. Egyp. apud Damasc. de imag. Orat. 3. ml. 5. 18. Ed. Steph. n Sands relat. p. 173, 174. προσκυνήματα τρία πρὸς ἀνατολὰς: ἐμπερὸθεν τῆς ἁγίας τραπέζης προσκυνήματα τρία. κλίνειν τὰς κεφαλὰς. In severall places of Chrysost. Liturg. Vid. ceteras Græcorum Liturgias. o Naz. Orat. in Gorgon. p Theodor. l. 3. c. 11, 12. q Nomoc. Phot. tit. 3. c. 1. tit. c. 5. Damasc. Orth. fid. l. 4. c. 13. Orat. 1. de imag. Orat. 2. de imag. histor. p. 896. vid. Ral. l. 1. par. 1. c. 3. s. 3.

And whosoever thinkes not this prescription long enough, had need write annalls ancienter than the world. Since hath Ecclesiasticall adorati-

e Odon. Paris. Statut. Synod. apud Carranz. 16. p. 638, 639. f. ἱερεὺς τραπέζαν ἀσπασάμενοι. Dionys. Areop. hierar. c. 2.

g σέβω—ὕλω ζωοποιὸν τραπέζαν, ἢ τὸν ἄρτον ἡμῶν τῆς ζωῆς ζωοποιόν. Damasc. de imag. Orat. 1. σέβας καὶ προσκύνησις τῆς ζωοποιῆς τραπέζης. Orat. 2.

h Objected to Peter, ὅτι ἢ πᾶσαν διάνοιαν ἀπορρίπτων εἰς τὸν περὶ γυναικῶν ἀτενισμόν, πύσματι κατέχευσε τὸ σεπτὸν θυσιασθεῖς τῇ ἀλκυρίδα. Con. Constantinop. Gen. sub Menna. act. 4. i Concil. Carthag. apud Lomb. sent. 4. d. 20. a. 6. Divinis reconciliari altaribus.

f Esa. 8. 21.

on ever beene in use: and I wish, those seditious *Corahs* of our *Israel*, would raise no contradiction against that authority, which God hath justly bestowed upon *his Kings*, and *their Churches* (for to curse *God*, and the *King*, in *Esaiah*^r, goes together: because he that doubts not to do one, will undoubtedly do the other) but of *this date*: or that they could shew so quiet and interrupted a possession, such a *time out of mind*, for the best lands, and Charters they have.

f De Orthod. fid.

l. 4 c. 12.

t Iaddus being in al
his priestly robes,

κὶ ἐπὶ τῇ κεφαλῇ ἐ-

χοντα τὴν κίδαριν

κὶ τὸ χρυσὸν ἐπ'

αὐτῆς ἐλασμεν, ὡ

τὸ τῷ Θεῷ ἐγ-

γραφίον ὄνομα,

προσέχων μόνον

προσεκύνησε τὸ ὄ-

νομα καὶ τῷ ἀρχιερεῖ

καθὼς ἡσυχία

το—παρμυρίω-

νθ δὲ μόνον προσ-

έχοντ' αὐτῷ καὶ

πυδομύς τί δή-

ποτε προσκυνέ-

των αὐτὸν ἀπαν-

των, αὐτὸς προσ-

κύνησε ὡς Ἰσρα-

ὼν ἀρχιερεὺς: καὶ τῷ

τον εἶπε προσκύν-

ησα, τὸν δὲ Θεὸν

καὶ τῷ ἀρχιερεὶ

αὐτὸς τέλειηται.

I. Ieph. Antiq. l. 11.

c. 8.

Feare not therfore to tread in the same steps with *the Church of England*, because this treads in the same steps *the Church of God ever did before*. Those fainted times loved him too well, to love any thing like him; and although they gave a *Religious Reverence unto those places*, they terminated that religious reverence *in God, not in the places*: τὰ Θεῷ ἀνακείμενα προσκυνέμεν, αὐτῷ σέβας προσάροντες, saith ^r *Damascene*. The house of *God* was honoured *for God, the Throne for the King, the Altar for the Sacrifice*: as *Alexander* adoring *Gods* name in *Iaddus* ^r *mitre*, adored *God alone*, neither *Iaddus*, nor his *mitre*: and he that respects a house for the *owners sake*, respects not his house, but *him*, so much *they said*; but to justify the practice of *our Church*, I need not say so much. For, as although the *humane* nature of *Christ* receive all from the *divine*, we adore the whole *suppositum in grosse*, which consists of the *humane as well as the divine*: so, because of *Gods personall presence in the place*, we adore him, without an abstraction of his *Person from the place*. 'Tis not the *Altar* we worship, but the *Lord towards the Altar*: no prostration to a *false God*, but a prostration before the *true God*: pulveri-

satio

satio nihilitatis nostra, as à Kempis upon another occasion speakes, an acknowledgement of our *vilenesse*, and Gods *infinitenesse*; of our originall *out of dust*, and our resolution *into dust*; a confession of *His being there*, and our humiliation *to Him that is there*: an adoration of him *that is not seene*, looking on that *which is seene*: no Altar against God, but as that in *Iosuah*^u was an Altar for God; nor an Altar of any *strange worship*, but of *witnesse*. O worship the Lord in the beauty of holinesse, saith David^z; 'tis a place of holinesse, and therefore no *Layfee* for *Mammon*: and a place of beauty, and therefore no resort for our *pollution*. 'Tis *Bethel* the house of God, frequent it we must for his sake: and *Bethlem*, the house of bread, frequent we must for our *owne*. Here dwels our *Physitian*, ô let us run to the God of our *health*, as David calls him, and here encampe our *general*, ô let us flie to the God of our *strength*, as *Moses*; this is *ἱερεῖον* in *Damascene*^a; a universall antidote that never failed, no languishing soule miscarried: and this is *ῥεῖον*, in *Iosephus*^b, an impregnable fort, that never was taken yet (the same word in *Hebrew*^c signifying the *Temple*, and *safety* too) no distressed soule perished there. *Antiochus Eupator* indeed besieged *Judas Maccabeus*^d thus, with what successe the story tels, because he might as well have besieged him in *heaven*, as *there*: for **who** can be blockt up *here*, that converseth with the Lord **which** is *every where*? or want succours, that maintaines correspondence, and intercourse with God? *Ho, every one that thirsteth*, saith the *Prophet*; nay, every one that is hungry, and every one that is sickly, and every one that is in distresse, and every one that is in debt, and every one that is discontented too. Behold the *Altar*, and the *Sacrifice*; a Lamb in a thicket, *Christ* intangled in a *Crown of Thornes*: the *Lambe of God* that hath taken away the sins of the world, and therefore *ours*: that hath wiped out all our scores

u Ios. 22. 25.

z Psal. 96. 9.

α κοινὸν ψυχῶν
ἱατρειὸν. Da-
masc. Orat. 1.
& 2. de imag.
b The Cuthees
or Samaritans
accused the
Iewes, that they
built a Temple
ῥεῖον ὡς ῥεῖον
κότα μάλλον ἢ
ἱερὸν. Ios. An-
tiq. l. 11. c. 4.
c ὅτι διέθενται
Σόλυμα καὶ τὸ
Ἑβραίων ὠνο-
μάσκει γλῶσσαν,
ὃ ἐστὶν ἀσφάλ-
εια. Ioseph.
Antiq. l. 7 c. 3.
d Id. l. 12. 14.

scores, hath stricken all our Tallies; that brake the bars of hell by his descent into hell, and opened the gates of heaven by his *Ascension*. O let us enter therefore into these Courts with thanksgivings, and into these gates with praise: enter with preparation, as unto God; for he that comes hither as he is, goes away as he was; and enter with reverence, as in the presence of God; for he that prays, as if God were not here, when he hath prayed, shall finde him no where. Enter with our *soules*, because God loves no sacrifice but the heart: and enter without our sins, because God heares not *Us*, if we hearken not to him. Enter all eare, while God speakes to us; all heart and tongue, while we speake to God; because, if the heart go one way, and the tongue another: if we turne this house into an exchange or a stewes, by thinking in this house, on our gaires or our lusts; we defile not the Temple, as *Antiochus*^e, by engraving the similitudes of uncleane beasts on these doores, but by bringing them within. Enter by the humiliation of our *soules*, and enter with the prostration of our *bodies*; because as *this*, without *that*, is a dead oblation; so *that*, without *this*, is a maimed one. *Adamant*^f in *Bede* tels, in his discourse of holy places, from the mouth of a *Bishop*, who had beene there: that in a Church erected in that place, from whence our *Saviour* ascended, there rushed annually in those times, a violent gale of winde from heaven upon *Ascension Day*, which forced all those it found standing, to fall prostrate on the earth. I doe not justifie the relation, and yet 'tis ancient; only I wish, that when we come hither, we need no winde from heaven to humble us here: but that falling downe by the dejection of our *bodies*, we may rise up by the exaltation of our *soules*, and living in his feare, may dye in his favour: which the Father of mercies grant us all, for the merits of his Sonne, to whom, &c.

^e *Ioseph. Antiq.*
l. 13. c. 16.

^f *Bed. hist.* l. 5.



FINIS.

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